



INTERPRETATION OF MORAL FACTS IN THE OPINIONS OF UMAR KHAYYAM

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ABSTRACT

The views of Omar Khayyam analyze aspects of moral virtues that are important for our time, in particular, the scientific and philosophical heritage representing moral culture, love, love of God, a question of love, prudence, rationalism, humanity. It is about human dignity and the need for interpersonal consent, friendship, modesty and humility. Omar Khayyam noted that human life is a treasure and that it is wise to spend it on good deeds.

Keywords: morality, human virtue, spiritual and cultural level, prudence, rationalism, humanity, dignity, interpersonal harmony, friendship, modesty and friendship, friendship, spiritually mature person.

INTRODUCTION

The issue of educating spiritually and physically mature youth is a national task of modern countries, and the continuation of work on this noble goal has become a key criterion in this area. In this regard, the driving force of society is the national idea, values that serve national interests, a clear vision of advanced democratic rules and concepts, their study, preservation, enrichment, development of people, especially the younger generation. Nurturing this knowledge and skills is the highest priority in the field of spiritual education. Young people are a socio-demographic group in this society, which is characterized by some common features: including modernity and education; desire for new professions and a new way of life; social mobility and so on. Revaluation of values among young people differs from that of adults, that is, they actively assimilate needs and ideals, moral standards. Today, the main problems among young people are the choice and education, access to the labor process, family formation, professional growth and career growth.

We know that upbringing is a continuous process that shapes and improves a physically healthy, spiritually mature person under the influence of family, educational institutions, public, political and other organizations, the media, etc., which serves to transmit socio-historical and intergenerational experience.

Further development of the spiritual sphere, the education of a perfect person, the use of the historical heritage created by our ancestors, the education of young people as spiritually mature people are the requirements of the time.

MAIN PART

One of these figures, a representative of Tajik classical literature, distinguished by his social and philosophical views, made a great contribution to the development of these

sciences, having solved a number of scientific problems in mathematics, astronomy, philosophy and other sciences known throughout the East and West. His philosophical ideas, which have not lost their strength to this day, and his genius Rubay, which influenced the delicate threads of the human heart, and which are still popular with these chopping poems and his whole tune. GiyasiddinAbulfat Umar ibn Ibrahim Khayyam, master of Arifs, was a great man who showed a strong will in spreading the Koran.

GiyasiddinAbulfat Umar ibn Ibrahim Khayyam was born in Nishapur on May 18, 1048 in a tent family. Khayyam is the nickname of the poet, which he received by the profession of his father. Khayyam means "tent manufacturer." The poet's father belonged to the middle class and was self-sufficient. He created the conditions for his son to receive a good education at that time.

Omar Khayyam, who showed great talent from a young age, studied hard such sciences as arithmetic, handas, physics, geography, jurisprudence, astrology, philosophy, theology, interpretation of the Qur'an, history, Persian literature, Arabic language and literature, and soon all of these items. become a comprehensive scientist.

However, it should be noted that in medieval sources and even in recent scientific studies, when it comes to the spiritual heritage of Umar Khayyam, he is, first of all, a great judge, mathematician, astronomer. Although Omar Khayyam was a world-famous scientist, as well as a great scientist, his fame relatively recently remained in the shadow of his scientific fame. However, one of the legacies of his worldview, which is of great spiritual significance, especially for our time, in particular, is his chopping, which expresses his prudence, rationalism, humanity.

The problem of love, love of God, love is one of the deepest philosophical central problems in the worldview of Umar Khayyam, which is of great importance in his approach to many natural and social issues, in their solution. Therefore, without solving this problem, one will never be able to correctly understand the essence of Khayyam's worldview, his literary activity, its many complex, outwardly contradictory aspects.

The philosopher Umar Khayyam, who reconciled deep and unique ideas of thinking with subtle forms of poetry, mathematically solved many unknown equations, and the astronomer created the "most famous and most perfect" calendar in the world with his philosophical views, humanistic ideas about moral qualities. great scientist who also left his mark in his singing.

In the worldview of Khayyam, the problems of man and his life, the problems of human life, the problems of humanism occupy a central place. According to him, figuratively speaking, the project of man "suffers, although it is full of sorrow, but he is the one who knows the basic meaning of the universe, without which the meaning of the world remains:

We are the fruit of the desire for peace
Reason is a black eye, ore.
If we consider the circular world as a ring,
Undoubtedly, his eye is our pearl.

From these examples, it is clear that Omar Khayyam sang with a high level of human dignity and greatness at a time when human dignity was trampled upon. He longs for

a time when there will be no dependence, oppression and oppression, and he wants to give happiness to everyone.

Umar Khayyam considers important the division of labor and the equitable distribution of the material goods produced by society. To do this, he warns of the need for a just ruler, reminiscent of the ideal mayor of Farabi. He longs for the victory of the positive activities of man, at a time when great human ideals prevail in order to wish for good:

f I were like a god who judged heaven,
I would like to have a massage.
I would create such a universe again
The good ones wished him well.

Criticism of morality of that time occupies a crucial place in the moral views of Umar Khayyam. According to him, death is a transition from being to non-being. That is why death is unacceptable. Is there another world? He answers no. He speaks of the afterlife, heaven and hell:

Who saw Hell and Paradise, oh tongue?
One who has given a message to the world, O tongue.
It is a source of fear and hope,
Who knew his name, oh language.

It is a sign of Khayyam's greatness - to speak such thoughts aloud at a time when human dignity is ignored. The thinker thinks: "Why evil?" He answers the question "Necessity cannot be the cause of evil" and again contradicts the moral conviction that "some kind of evil comes from God" and seeks the source of evil.

"It's a great evil to give up great good for a little evil," he says. Answering three questions, he says that evil in the world is not God's will, but "evil is very random and rare," but that such an idea does not satisfy it logically and morally, so it has "indescribable details," Khayyam said.

Umar Khayyam, on the one hand, denies the narrative of eternal fate, and on the other hand, recognizes free will in man. He promotes humanism, that the meaning of human life exists only in the existing human society, that human morality should serve a happy life. In one of his poems, he tells a man: the law, prayer, fasting, precious strength, share your wealth with the poor, hungry, be generous, do not think about the eternal "eternal" world, the reward for you will be happiness on earth:

If you can make a stranger happy,
Better a poor horse than none at all.
If you can enslave the language with Lutfing,
Better a poor horse than none at all.

Omar Khayyam understands the value of human life and the wisdom to spend it on good deeds, the dignity of people and the need for human harmony, friendship, modesty and humility:

The dew of spring on a flower is good,

Everyone who looks at it wants to go.
Talk about rubbing salt in my wounds - oh!
Rejoice, every moment of this day is good.

For a person, modesty is a measure, a measure expressing the level of clothing, human qualities, beauty, spirituality and culture. The following lines from Umar Khayyam are an example of this:

Early in the morning, dew falls on the tulips,
Chamanda wears a purple neck.
To be honest, I'm very pleased with the bud,
Because it does not wear a skirt or a sheet.

The scientist's gazelles and scars about harmony and friendship also bring people joy and instill in them a love of life:

Every cocaine, greens,
A letter on the face of a beautiful angel.
This vegetable is the soil of tulip-like faces,
Carefully place your feet on the vegetables.

If a man is on fire
It's easier for the wise to shoot.
Avoid talking to strangers
Noahil's conversation is worse than bad.

One of Khayyam's moral ideals is the desire that a person happily spend every moment, enjoy the blessings and joys of life, and that the purpose of life is directed at this.

Some scholars, including S. B. Morochnik, B. Arozenfeld, and others, interpret Khayyam's moral views as approaching hedonism. Such views on these studies cannot be called correct. Hedonism in Greek means "Geyopa", which means "pleasure" and the pursuit of an idea and lifestyle that underlie the idea that pleasure should be the true meaning of human life. Hedonists believe that the best society for man is a time of prosperity, an abundance of material wealth. But this point of view in some cases weakens the emphasis on spiritual values, which hinders the correct understanding of their meaning.

But while Khayyam calls for joy and pleasure in his moral views, his views are such that you need to have a human duty, reject secularism and enjoy real life, saying that personal happiness is not only the main goal of life, but personal happiness in human society depends on the happiness of the community. In short, the main features of Khayyam's moral views are humanism and love for freedom, free thinking and justice, optimism. However, Umar Khayyam said:

We are not free from the trap of the world
We will never be happy to breathe.
There are still many students in life,
We are not masters of world affairs.

makes a deep philosophical conclusion.

CONCLUSION

Thus, in his work, Umar Khayyam inspired moral problems, such as Sufis, and believed that there was a soul in everything. Omar Khayyam also approached the issue of love from a dialectical point of view. According to him, in addition to spiritual love, there is love of the earth. There are two types of truth, Omar Khayyam, one is religious truth and the other is secular. Secular truth is always relative, and religious truth is absolute. Scientific truth is relative because the material world is temporary. From this we see that the philosophical thoughts of Khayyam are characterized by dialectical thinking.

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